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YOUTH

A BOOK FOR TWO GENERATIONS

BY

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WITH AN INTRODUCTION BY

ANGELO PATRI



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FIRST EDITION

PREFACE

A CERTAIN amount of unhappiness in life is the result of friction and misunderstanding between youth and middle age. This is very rarely the *fault* of modern youth, although it is the fashion to blame young people almost entirely. There are various causes and no one solution of the problem. First, the ignorance of most parents with regard to the training of young children; secondly, the abnormally small families which are fashionable to-day and which make it almost impossible to provide a 'natural' home, an environment that is psychologically ideal; thirdly, well-to-do parents are too apt to leave their children to the care of servants in their earliest and most impressionable years. If children have been properly reared and disciplined by sensible parents, and if, in adolescence, they are hostile, unduly intolerant of restraint, self-indulgent, pleasure-loving, and indifferent to the moral code of the herd, then the question of psychoneurosis

as a cause of delinquent conduct must be considered.

There are delinquent children in all classes, although amongst the well-to-do they rarely come before the police courts. With greater knowledge of psychology, parents are beginning to understand the necessity of seeking for the *cause* of delinquency and the treatment of any existing neurosis. In fairness to youth we must also admit that the majority of middle-aged people are, in this era, ill-adjusted to themselves, ill-adapted to life.

Certain chapters of this little book have appeared in various publications, and I have to thank the Editors of these for their courtesy in permitting me to reproduce them.

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INTRODUCTION

YOUTH is inarticulate. It can feel but it cannot utter forth speech. The feeling is often poignant and deep. Tragedy keeps close step with childhood and we who look on are so obtuse, so deaf. Or are we just selfish? Surely we can remember our own beginnings? We can and we do, but because so much pain, regret, shame, bewilderment, are woven into the fabric of memory we push it all away and pretend we never knew. Sometimes I think it is the hidden thoughts in our own minds that make us cruel to Youth.

For one thing we are never quite frank with the boys and girls. We are always hiding the child we used to be and setting forward a glorified being we hope the children will believe to be a perfect likeness of ourselves. We hate to own that we failed as these children fail, that our own mistakes preceded theirs, and that much of what is to them a matter of course is strange to us this day. Yet all of that is true. We hate to admit

being wrong, and we often are wrong. We hate to admit ignorance and often we do not know. We pretend to be wise and sure and all the while we tremble at our own ignorance. Let us not deceive ourselves. Youth knows us through and through.

'He said I was selfish. Well, I am. But look at him. If he ever thinks of anyone else, if ever he puts anyone before himself, I never caught him at it. He called me selfish because I took what I wanted for myself and made no bones about it. He wanted it for himself and pretended he didn't. That's the way they are. Preaching for us and practicing for themselves.' No, Youth is not deceived.

But Youth is often pained and grieved by our lack of understanding, our lack of appreciation. Many of us are sad because of the great distance between us and the children as measured in terms of confidence, trust, ideals, and conduct. It is largely our own fault. What is needed is more honesty on the side of the adults, more frank acceptance of life in its crudity as well as in its art, the spiritual evolution which is a lifelong process and which we pretend is matter of course and an everyday standard for Youth. Youth is frank enough. It is we who are afraid to put names

to the spades and the picks and the soil that are the symbols of unashamed life. Youth loves life and takes it as it comes until we hush their voices and hobble their steps. What is needed is the attitude of togetherness instead of the old one that announced: 'Follow me and glean wisdom.'

Take the usual adolescent girl and boy, in the usual home, and consider what happens. Children are not born with a ready-made code of manners and morals. These are the result of long and painful growth through experiences, personal experiences. They are certain in their workings only after maturity.

It is natural for a nine-year-old child to tell lies of defense, to create a world of fair men and women who obey his slightest wish and to demand that the crude world of reality fall into step with his dream land. As natural as it is for a tadpole to steer toward toad-hood with his flip-flop tail. Slowly, slowly, he absorbs that tail into his inner body and it increases his power and strength, helps him toward being a good toad, until at last it vanishes completely and he is a toad.

Grown-ups have a decided prejudice against the visible tails of the toads. We can-

not see the use of the silly wallopings, the idle investigations of every puddle along the way, the idiotic turnings and tumblings and nose-divings the creatures make. But Nature ordained it to be so and we, though we pretend to ignore it, were once precisely as they. And had lots of fun at that. Why not remember and be kind?

The adolescent boy and girl find themselves in a hostile world, strangers in a strange land. The ways of their elders, their fashions, their customs and codes, their attitudes and their prejudices are bewildering to those who have but freshly put on an appearance of maturity. Only the appearance. Many and many a sun will rise and sink before the appearance is justified by character and habit and ideals.

Ideals are adult conceptions. The Youth of each generation take the words of their elders and say them over with seeming intelligence. But the words are empty; empty until life fills them. Only when a child has faced a situation and mastered it, only when he has tested an ideal of work and conduct, only when he has tempered the substance of his spirit in the fire and chill of passion, of sorrow, of grief, of ultimate joy, can he

know the elementary principles of life as it is known by adult men and women.

We must have great patience, great love, great understanding and faith. We must have learned the virtue and habit of honesty between soul and soul. We must stand back in cheery comradeship and give Youth the opportunity to make growth, to learn how to live happily and successfully. We must leave the way open so that the children are free to experiment, free to express, free to grow toward the height that has been set for them, toward the vision that is theirs from the beginning.

We are very impatient. When a child meets a difficulty we blame him. 'He should have known better. We had told him. We had by precept and example informed him. He has been wilful and disobedient and most ungrateful. Ungrateful. That is the word. After all we have done for him—and her. After all the money that has been spent, after all the tears that have been shed to behave like this. Ungrateful.'

Poor children. Armed only with words they must struggle to do battle with their stranger selves through this trying time. Without knowledge, without power are they

to charge the heights of human experience and arrive at the top in spotless purity singing songs of victory—as their fathers and mothers did?

Why speak of gratitude to a half-fledged human being? Wait. Wait until the years aided by your steady teaching have done their work and then, if there was anything to be grateful for they will not forget. Just now what is necessary is your reverent, silent, helpful attitude which will send a thrill of power and understanding through this fumbling child and lend him strength of spirit, a quality scarce discerned but surely his own.

Sex is a terrific force in the life of Youth. How little we do to help them understand it. We shun the very mention of it as something unmentionable. We turn our backs when we see the children suffering under its strange and awful urge. We scorn them when they make a mistake, we hurl bitter words at them, shame them, and cast them from us because they had to face life's greatest mystery unaided by any word of ours, by anything that we might have done, in ignorance and in fear,—and they failed. Such hurts must be charged to the elders. Not to the foundering children.

Religion, that beautiful mystery, is a stumbling block to Youth. How few are the teachers who, when Youth halts, helpless in the fogs of theology and creed and doctrine, have the sense and feeling to let go the technique of religion and hold fast to the idea of God. How few are they who hold fast to the child and wait for him to grow into the knowledge and understanding of this, the greatest of great ideas.

There comes in the life of every child the day when he questions God, doubts the church, scoffs at the creed. His spirit rises to gather food for its growth and refuses to be laid aside to hunger always. It is time to lay by the nice points of ritual and creed and discipline and point the child toward God. Show him the skies and the seas, point him to the hills and to the still waters and the green pastures and tell him that these are His handiwork. Say to him, 'These are of Him as you are of Him. All men, all creatures, all creation are one-and-this-same-thing. There is a mystery here that we cannot solve. Life is an idea springing out of good. Life is good. Study and work and wait. Time brings wisdom, insight and peace. Nobody understands all things. It is better so. Wait.'

But we hate all the puddling and the nosing of the tadpole as he muddies the waters. We are impatient of him and we silence him. We lay low the questing mind of Youth. 'How dare you question what our wisdom lays down as truth?'

How stupid of us to challenge the spirit of Youth. How little knowledge we have gained of life in all these years not to know the pride and power of an inquiring eager mind. How little we have grown not to have the skill to guide the steps of Youth into pleasant, if difficult, ways of knowledge.

But we show signs of growing wiser, saner, surer. We begin to know a part of our duty, a share of our own growth lies in helping Youth to a better realization of its place and purpose in life. We are learning that it is a privilege and a source of power in ourselves to spend ourselves in the service of Youth.

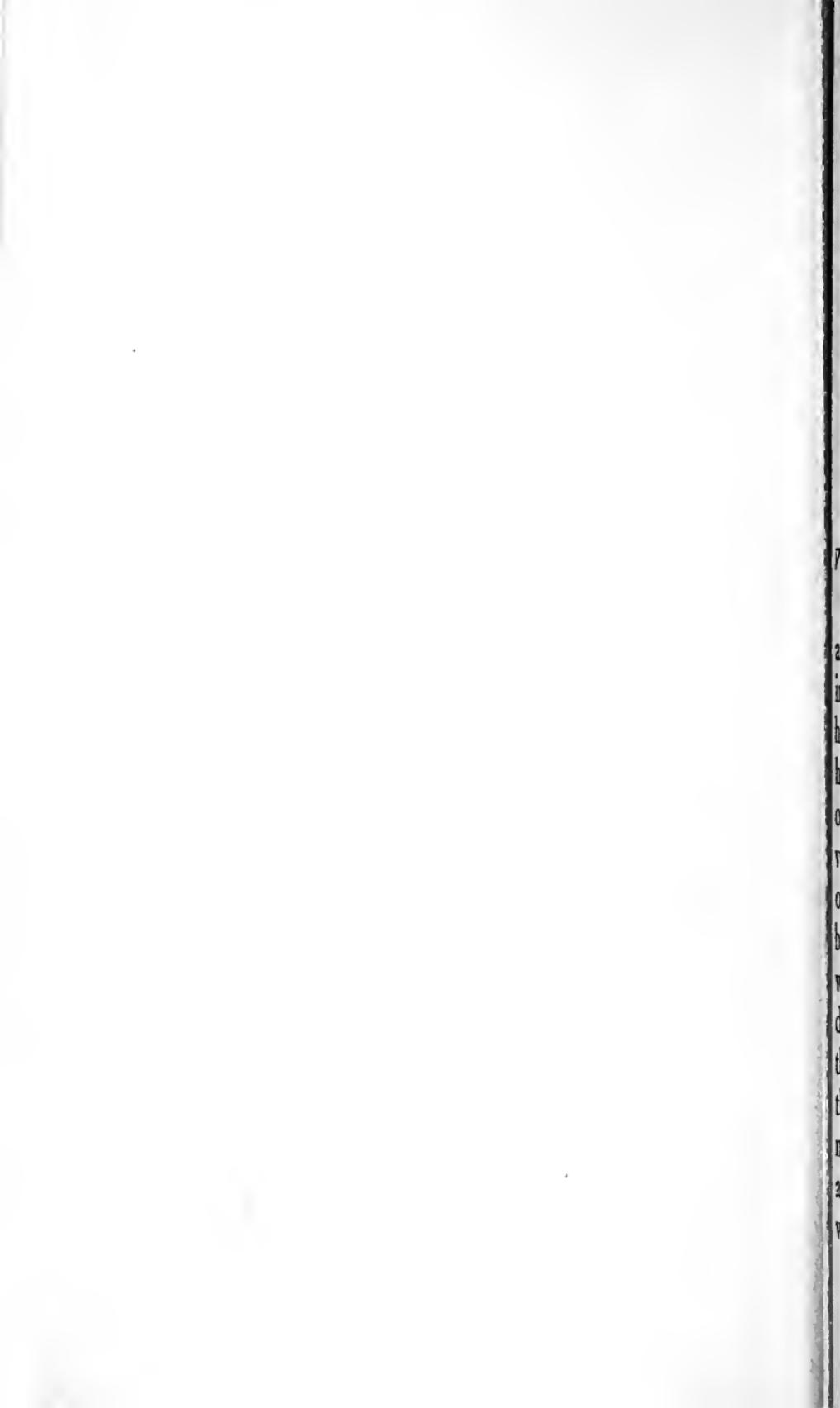
For some such purpose this little book, 'Youth,' was written. In it you will find a message of understanding, a word of counsel, an advice to help you to a better knowledge of the children within your house. The help you need is here in simple words, and clear. So brief it is and so intimate in its touch, that

you will read it in an afternoon, or an evening between whiles. And you will find yourself coming back to it as to a wise and trusted friend. You will find yourself using it, if you are a person of discrimination, just as you might use the Book of Proverbs to refresh your mind on the principles of training restless, carefree, eager Youth.

ANGELO PATRI.



YOUTH



YOUTH

CHAPTER I

YOUTH IN REBELLION

THIS strife between youth and middle age is not a new problem. It trails across the history of modern times. According to documentary evidence it invaded the households of ancient Egypt, and it may even have disturbed the neolithic communities of our own lands, because human nature varies very little in five or ten thousand years. Youth of all nations at all times is naturally rebellious, and the older generation, against whom it rebels, is apt to be resentful, jealous, determined to subdue. At this period of time the problem is more acute and more serious than ever before. War always leaves an aftermath of chaos, a slackening of moral control and of psychological adjustment. The last war, the 'Greatest' the world has ever known

in area, numbers, brutalities, and consequences, is responsible for many of the mistakes which everybody must admit are being made by young people in this new quarter of the twentieth century. But we must also be fair. The war was the consequence of the stupidity, ignorance, and greed of men and women, middle aged and elderly, to-day. These boys and girls who are causing anxiety to apparently helpless parents were cradled and schooled in a world of trouble and fear and disruption. This has left its mark upon the personalities of the young generation to-day. On the one hand there are slacking youths and excitable girls, assertive, conceited, 'bright' young people, who are a trouble to their own parents and a bore to the rest of us. And yet they are pathetic, because they are so often dissatisfied, restless, and unhappy. Because of the world of tension and suffering and emotionalism in their nursery and school days they are, many of them, psychoneurotics whose craving for excitement, for everlasting jazz noise, and constant movement are symptoms of a morbid psychology.

The majority of young people are not of this type. Youth at the present time is faced with special difficulties. Old beliefs, conventional manners and morals, are being weighed

in the balance and viewed from new angles. There are fewer restrictions and taboos, and therefore those who are the weaker among the young generation are thrown off their balance. But the majority are responsible, reliable, and adjusted to the new freedom. They are unable perhaps to accept the beliefs and ideals of the generations before them, but they are building up for themselves a new sense of values, a new perspective. Their ideals may not be those of the older generation, and they are sometimes condemned as materialistic, flippant, even decadent. The older generation does not always realize that it needs courage and idealism to tear aside the mists of emotional sentimentalism and to try honestly to endeavour to seek for realities. Subjects that are considered indecent and disloyal by the older generation appear in quite a different light to modern youth.

Sex, for example, is viewed from a different angle. Reaction against the Victorian repression has swung the pendulum to the other extreme. Modern youth discusses sex problems with a frankness that shocks many of the older generation, perhaps because they still associate sex with what is shameful and indecent. But the young people see nothing wrong in sex. They realize that it is funda-

mental, interesting, and important. They believe, rightly or wrongly, that they are able to discuss and read about it in an entirely impersonal way. This does not mean that they have less respect for sex and parenthood; on the contrary, they realize the significance of the love instinct and their responsibility as potential parents. But in every generation we have all types among the human herd. Among both old and young there are some unmoral or non-moral, some lazy, some steadfast and sensible, pulling their weight and doing their share of work. Many are astray and unsatisfied through lack of understanding of life and of their own natures. If we except the mentally defective, there is in every one an almost inexhaustible capacity for making good, for altering the 'self,' lifting it upwards to self-realization, self-reliance, and happiness. Young people find life difficult during the years of transition from childhood to maturity, especially those who have had a bad psychological environment, such as happened in war-time. Fathers were absent for months or years when the father's love and discipline were necessary to both boys and girls. Fathers died in the war or came back, 'different.' Mothers were not very normal

either, whether they loved or only tolerated their men, whether they stayed at home through the long grey days or left their little families for hospitals and arsenals and canteens.

The child should be born of parents who love each other, and he should be loved and cared for during the first few years by a young mother who has taken the trouble to learn something of child welfare and psychology. In an atmosphere of harmony the child develops right sentiments towards the parents, and later towards school companions and teachers. Before the school age the foundations of self-discipline should have been laid, and the girl or boy should be quite naturally independent of the discipline and authority of the parents. But such ideal development is very rare. There are millions of mistakes made by parents, and the young people's rebellion, sulking, laziness, and dislike are some of the fruits of these mistakes. When girls are difficult and disobedient and boys sulky and derisive of parental wishes there is always a cause which, wisely dealt with, would bring more happiness to both generations. It is not only a question of 'temperament' or lack of 'character.' The trouble is

due to ignorance on the part of both generations of every one of us indeed—of what constitutes a healthy and happy personality. We are groping for knowledge, and both generations must strive for the understanding that can only come through more and more knowledge of the qualities that make for happiness. Every 'person' is the sum of instincts and emotions, sentiments, temperament, and character. We inherit instincts from our remote human and sub-human ancestors. These are concerned with self-preservation, flight, pugnacity, curiosity, hunger, and also with racial preservation, sex, self-display, parenthood, etc. With every instinct there is associated a particular emotion—flight and fear, pugnacity and anger, curiosity and wonder, parental instinct, and tenderness are some examples. The instincts and emotions are neither good nor bad, moral nor immoral; they are the crude forces which make us or mar us according as we are able to guide them well or ill. The different instincts are present at birth, but some remain latent, to appear with growth, and they may overwhelm the personality that is weak in character, and not very balanced in temperament. In youth, for example, the sex instinct, unre-

strained, can work havoc and spoil for years perhaps a life of beauty and promise.

Temperament may be an ally or an enemy of the self. The word 'temperament' is very loosely used, very little understood by people who make it an excuse for mental, physical, or moral slackness. Temperament is the sum of physiological influences on the 'self,' more especially the influence of the internal secretory or endocrine glands. With the passing of childhood one of these 'ductless' glands¹—the thymus, sometimes called the 'Gland of Childhood,' which lies behind the breast-bone—atrophies or wastes; whilst other glands—the thyroid in the neck, the little pituitary at the base of the brain, the sex glands, etc.—become more powerful and more active in their influence upon temperament and personality.

A person with strong instincts and well-functioning glands has a strong personality. In early youth physiological harmony has not been established, and if the intelligence is not of a high level, if parents have failed in guidance towards self-discipline and have not

¹ These glands are called 'Ductless' because their secretion does not pass along a little duct, as in the case of the salivary glands for example, but is absorbed directly by the blood-vessels.

themselves passed to the right attitude of friendship with their children, there is every likelihood of trouble and strife between the generations. In the study of temperament and personality in youth we must remember that over-activity or deficiency of one or other ductless glands may have serious consequences. Many a boy is called lazy, indifferent to all that is done for him, because his thyroid gland is failing to secrete that hormone (chemical messenger) which speeds up life, making a person alert, vital, keen on work and play. Young girls also are often blamed for bad qualities and so called 'vices' which are the consequence of ill-balanced ductless glands. When the thymus gland of childhood remains too active, and the thyroid and sex glands are retarded in activity, very marked psychological consequences can be observed. The girlish boy and manly girl are just as likely to be the outcome of physiological ill-balance as of fashion and conscious imitation, and bio-chemistry in the future will give us new knowledge which may bring synthetic character building and temperament and personality formation within the scheme of practical psychology. Such knowledge also will help us in determining voca-

tions or careers. It may be that future psychologists will help towards self-realization and happiness, the girl or boy of well-defined endocrine pattern. Creative ability, love of poetry and art are said to be associated with a well-functioning thyroid; the person with a developed pituitary is long-limbed physically and of a mathematical tendency intellectually. Great excess of pituitary produces a giant, deficiency a dwarf. The supra-renal glands, situated on the kidneys, are associated with so-called masculine qualities—fight, energy, drive—when they are active, fear and ineffectiveness when their function is impaired. The supra-renal glands have two portions—a centre or core and an outer cortex. The centre, through its chemical secretion, stimulates the so-called ‘womanly’ qualities—gentleness, tenderness and timidity. The cortex, if well developed, makes boys masculine and full of fight; and in these days many girls have also a well-developed supra-renal cortex, and so they are competent and combatant in games and in the labour market. Modern girls are trained at school and college on lines that stimulate supra-renal cortex secretion, so that girls these days can hardly be expected to be timid and yielding to their fathers and

later to their husbands. It is, of course, a question of 'balance,' and we must attain this if good adaptation to modern life is desired. How can the problem best be solved? First by self-study. Most young people think about themselves a good deal, and it is exactly what they ought to do if they think in the right way. They should try to grasp the importance of both physical and psychological factors in making their lives happy and successful or miserable and mediocre. A healthy physical life affects personality through blood and digestion, glandular secretion and brain activity. The same girl can be a pale or vivid personality, a girl who is of no account in her group, or one who appeals through her force and vitality to every one. The loafing, sallow, pimply youth can, through exercise, training, diet and health grow upright, clear-skinned, and keen. Lastly, a healthy psychological attitude would make more than fifty per cent difference to the great army of imperfectly happy boys and girls who find life more difficult than older people seem able to understand. To achieve this it is necessary to study these factors which develop the 'self' to try to understand wherein we fail in our 'reactions' to life and to other people.

CHAPTER II

CONFLICT BETWEEN THE GENERATIONS

IN every human being there is the will to power. We are all incurable egoists, probably because egoism is essential to self-preservation and to racial survival. When we are able to express the ego happily and usefully we are 'good'; when thwarted in our will to power we hate and we rebel. How much of the rebellion of present-day youth is due to unnecessary thwarting in the home? Home life in the poorer classes of the country is less difficult psychologically for the children, in that there are fewer repressions, and parental authority is not exerted for so long a period after puberty. The children become self-supporting, or partly so, at an earlier age than amongst the well-to-do classes. They are not continually exhorted to be 'clean' and well-mannered. They are cuffed

when their betters would be lectured by their parents, and parental lectures are the cause of a good deal of unhappiness and strife between the generations.

Most of the undesirable reactions in family life are caused by the parents setting up false standards for the children. The child is considered good or bad in so far as he conforms to parental views of life which are not necessarily sound or wise. Children may be more intelligent than their parents; at least they should be allowed to develop along the lines natural to their type, and parents should strive to be unprejudiced. Young people must become independent, and they should grow away from control with the help and approval of their parents. Too often they are unnecessarily thwarted and refused the freedom which is the goal of every human being. What is the result?

The majority of adolescents either violently break away from family traditions or they remain fixed to the parent in the sense that they never succeed in establishing an independent attitude of mind. Those usually absorb themselves in what the parents dislike —in politics and religion, for example. They are frivolous about what their parents regard

as serious and *vice versa*. That is not 'freedom.'

It is very difficult for parents to provide the ideal psychological environment, but in so far as they succeed home life will be easier for the children. The small child regards his parents as omnipotent, believes in them implicitly, and accepts their rule of right and wrong absolutely. The young boy or girl grows quite naturally into a phase of criticism, of the parents especially. With the advent of adolescence, children become hyper-critical. They compare their parents' characters and behaviour with their own ideals, and they realize that their parents, whom they believed to be perfect, have their weaknesses and failings. The critical attitude is a natural development of adolescence, and it should be accepted in the right spirit. If resented it grows into an antagonism damaging to both generations, and especially destructive to the psychological and even the mental growth of the children.

The boys and girls who are unable to suppress their new thoughts and opinions, and unable to express them in the family circle, become difficult and unsympathetic towards the parents. The parents, chafed and dis-

pleased, become even more superior in their demeanour, and so the painful conflict continues, more harmful to the young who are in the process of development than to the adults who are, unfortunately for themselves, self-satisfied and rigid-minded.

Parents are often deeply hurt by what they imagine is want of love and appreciation in their child, and the child is hurt by what he considers lack of sympathy and understanding. There is conflict, but it has nothing to do with lack of love, between the generations, which, associated with the hate born of thwarted egoism, persists, despite the conviction on both sides, that its absence is the root of the trouble. If, on the contrary, as many psychologists have emphasized, the discordant parties could abruptly cease loving one another, conflict would disappear: the parents could not care what the child's feelings were towards them nor the child be rendered unhappy by the parents' attitude.

There is no doubt that there can be too much emotional love between one or other parent and a child, although never too much friendship and true sympathy. The father or the mother may be unconsciously aware of dissatisfaction with each other or with some

aspect of their lives, so they seek to find compensation in the love of a child. As a result, the child grows mother or father 'fixed,' the parent upon whom the fixation is centered being usually of the opposite sex.

In these circumstances, as the child grows up he or she finds it impossible to develop naturally and to transfer emotions outwards from the home towards lover or husband. Sometimes there is a tremendous struggle for freedom, in which the once-adored parent may for many years be disliked. The emotion is usually repressed, when it does more damage than if it is consciously felt and expressed. The children are not responsible for such unhappy emotions, which belong to the subconscious mind. Consciously, they have no idea why they fail to make their lives happy and successful, why they have grown to criticize and be irritated by their parents.

When the parent who is unhappily married is making an unconscious compensatory demand on the child, it is without realizing the future suffering which will result. The child is helpless, but the adult probably realizes that there is something wrong, that the husband or wife, as the case may be, is not the ideal mate, that life has not given them what

they expected. Such thoughts are often thrust away or suppressed because they are not pleasant to contemplate. But they should be faced honestly. The blame, if we dare to blame at all, seems to fall upon the parent, because parents have had in their hands the early formative years from birth to the school age, and they will reap very much as they have sown. The stress also of rapid mental and physical growth does not give the adolescent the same opportunity for clear thinking and self-criticism; and further, the adolescent has not attained the power of control that the adult ought to have achieved.

During this difficult period it is really the adults who should make the greatest efforts towards understanding and sympathy in the home. Life is very difficult for the adolescent whose mind is in a condition of flux and 'storm and stress.' Too often the parents assume that the girl or boy should make the approach to reconciliation, although the miserable adolescent is inarticulate and unhappy because he is outside the circle of parental love. He is at the supersensitive period of life, and he becomes increasingly wretched and irritated in face of a barrier that can

only be broken by humiliating himself and admitting that he is wrong, which his reason rejects because he feels it to be unfair and untrue.

After all youth is striving towards freedom, struggling from the stage of obedience and acceptance to the stage of initiative and effort. The best gift that parents can give their children is the ability to think independently and to face life with courage. It is more important for the young person to have mental freedom and a mind trained to think and to judge values than to be given material advantages. Even to-day a father is dangerously apt to feel perfectly satisfied that he has played his part in providing education and allowances, or in saving money to leave his sons and daughters. It is infinitely better that children should be helped to self-dependence and self-confidence, and that they should be encouraged to have independent views, social, political, and religious; for this means that the adolescent is developing the power to think which will help him to make his way in the world.

The father must learn to thrust aside the prejudices which compel him to demand that his son should think and believe as he does,

accept his political views and his literary and artistic opinions.

The mother also is beset with many difficulties. Her maternal emotions are crying out against the attempted escape of her child. She still desires to protect, to hold, and to 'mother.' She is used to the mother *rôle*, essential in early childhood, and to command and expect unquestioning obedience. It is very difficult for her to change her attitude with the passing of the years, to relax her sense of responsibility, and become just a friend. She sees these young people of hers doing foolish things, and she may desire to control them by command, which is useless and dangerous. The parents can, by authority, compel the small child to obey, but they cannot exercise any real or lasting control over the turbulent inner forces of youth which is naturally demanding independence. A great deal of the training which parents try in vain to impose during the 'teens should have been effected much earlier. In nearly all cases these efforts to prolong the parental *rôle* destroy the only chance of helping, which is by winning the confidence of youth. Even then, hard and fast advice as to conduct is not of much value.

The best service the adult can render is to be a sympathetic listener, allowing youth to set forth its own point of view. The parents are so apt to wait hungrily for any sign of increased confidence and intimacy. Then, seizing on the precious moments, they take for granted all the youth might have to say, and pour forth a monologue expounding their own philosophy. In this way they never know what their child thinks and feels.

The best chance of happiness is to give the young people an ever-increasing mental and physical independence. Encouraged at first by the mother in childhood, and later by both parents, the child goes forward alone, leaving no bitter feelings behind and carrying none with him. This may entail a separate home if the young people are financially independent. Then the children will go back to the home to discuss their problems, to ask advice without the necessity of taking it, and to enjoy the very special pleasure of friendship between the generations.

Many families are unhappy through the mistaken sense of the rights of the parents and the duty of the children, of daughters especially. To expect children to give up love and marriage or engrossing and useful

work because of their 'duty' to stay with the parents in their 'old age' is pure selfishness. Fortunately the span of human health and vitality is lengthening. Parents ought to be independent; and as they are becoming younger for their age and finding new interests, there may be less sacrifice of youth in the future. It is all to the good that parents and young people are growing nearer to one another. The modern mother in the forties and fifties is a different type from her mother of a quarter of a century ago. She keeps young in body and becomes more mature in mind. This approximation of the generations will make for new harmony and friendship and happier reactions in the home.

CHAPTER III

PROBLEMS OF EDUCATION

THE study of psychology is raising new problems of education. The mothers of modern schoolboys are becoming critical about school methods; they are dissatisfied with the type of education that has been considered adequate by previous generations.

School reactions are interesting, but not easy for the mother to understand. Small boys of nine and ten years may suffer intensely when they leave for the strange, cold, critical often cruel world of school. The very sensitive child is often terribly unhappy when he first goes to school, and parents may well ask whether this unhappiness is essential to a boy's development. Perhaps we send our boys to school too early, perhaps the best education is at day schools. If mothers were better educated in the psychology of the child, sentimentality and spoiling would be

eliminated from home life. Many doctors realize that neurasthenia and other psycho neuroses associated with fear complexes originate at school through an inability of the child to adjust himself to school environment.

In the great public schools there are, we must admit, certain advantages of companionship and facilities for education, but where home life is happy and harmonious there is a great deal to be said for day schools, which provide a first-class education and the opportunity for games and teamwork.

The advantage of day schools is the closer community of family life. The association with parents, brothers, and sisters ought, somehow, to be maintained throughout childhood and youth. This association appears normal from the psychological point of view. Girls and boys who live in an ideal home have every chance of adjusting themselves to reality, of growing up amidst normal social relationships, and so they retain more personality. The separation of boys and girls in large boarding schools entirely under the influence and reactions of one sex is unnatural. Some form of co-education is surely desir-

able. I would advocate the entering of a certain proportion of women teachers into boys' schools and of men teachers in girls' schools.

On the other hand, many people maintain that the boarding school provides better and happier environment than the average home of a small family. It is the first step in the process of breaking away from parental control, and it provides the child with a progressively widening field of activities and responsibilities.

The normal boy and girl love school life as much as home life, and usually think it far more important. They replace many of their home standards, and values by those of the school, and it is therefore of importance that parents should exercise care in the choice of a school, according to the type of child. We parents do not realize our power of insuring good education and healthy environment at school.

We give school authorities too much power. There is too little co-operation between parent and schoolmaster in Great Britain. Both from a psychological and physiological point of view such lack of co-operation is devastating. The young mothers of the future will insist upon exercising more

power or influences on the physical and psychological aspects of the school years.

The ideal schools of the future will have a doctor, who is also a trained psychologist, living on the premises. Thorough medical examination for both boys and girls will be frequent in order to avoid harmful physical strain from athletics, and the doctor will give advice on such subjects as baths, diet, clothing, and the mental training of normal, super-normal, and subnormal pupils. Present methods of teaching are bound to undergo changes during the next few years. We all agree that present methods are wasteful and inadequate. With the increasing demand for efficiency and the growing competition in wage-earning, education becomes a more and more vital problem to the parents of to-day.

During the preparatory school years, from eight to twelve years, the normal child is healthy, active, and well controlled. There is a fairly general stability of mental and physical characteristics; children of this age are, on the whole, well looked after in schools, but the onset of adolescence disturbs the mental and physical constitution. The resulting changes have far-reaching effects; yet at this critical phase of life very inadequate

attention is given by teachers and parents to psychological and emotional development.

Teachers persuade themselves too easily that children are naturally inattentive, lazy, and unwilling to learn. We are beginning to realize that the fault is in the teaching and not in the children. If we study the young child and the infant we cannot fail to appreciate the natural desire to learn and the natural aptitude for concentration when interest is stimulated. The fact that the average child loses these early qualities during school life, and learns to regard work as a duty, something to be shirked, is a condemnation of our educational system.

Because our present educational methods fail to absorb the interest and attention of the pupil a large number of children spend their school hours in day-dreaming. The life of fantasy may absorb the personality, preventing the girl's or boy's adaptation to reality. From the medical point of view there is real danger when day-dreams hold mental and physical energy in leash, when youth revels in dreams of love, and power, and self-glorification, to the neglect of endeavour, industry, and achievement.

The introvert type of child, often unhappy,

shy, and home-sick at school, afraid of life, is more apt to be the prey of fantasy than the opposite extrovert type. The adventurous extrovert, even at the beginning of school life likes to show off and leap into the lime-light, and is wet blanketed into his proper place. This does him no harm; but the introvert suffers, and is fortunate if he finds a wise, kindly teacher who will help him without undue sentimentality to adjust himself at school. Most children transfer some of the love formerly focussed on the parents to teachers. We have all seen cases of intense affection, which are bad or good according to whether the recipient teacher or senior schoolmate is greedy for love, and selfish, or sensible, well-balanced and intelligent. Quite normal intimacy with a master or mistress is often resented in the home, and parental reaction may take the form of jealousy, which is always harmful to physical and mental health. In late childhood love of girl for girl and boy for boy, or fixation to a teacher of the same sex, is perfectly normal. It is the homosexual phase, and so long as this emotion is restrained and kept upon the psychical plane it is beneficial, because it helps to lead love from the egocentric to the altruistic

stage. When self-love persists, apart from the morbidness of a mind too self-absorbed and self-interested, certain physical symptoms frequently appear, as every doctor knows.

Fear is one of the most hurtful of all reactions during the school years. There is less of the crude bullying and torturing of small boys by seniors and prefects than was the case twenty years ago, but schoolboys and girls can be very cruel to any child who is weaker, 'different,' more helpless. It is for parents and teachers to study such reactions and to teach young people that the more brutal human traits are due to failure to guide the crude primitive instincts into right channels.

The developing sex instinct in adolescence is responsible for many important reactions in school and college life. One of the chief aims of education is to 'long circuit' or sublimate this developing instinct, thus diverting the overflow of sexual energy into intellectual channels, and also, by means of sport and physical exercise, into the healthy development of the body.

In the late school and college years the emotions are associated with egoism and sex and flame, making their mark for all time upon

the self. Some of the best and worst qualities of human nature are rooted in egoism; courage, self-respect, ambition are egoistic sentiments which the teacher, or any one who has influence with youth, must foster in every way. Such evil egoistic emotions as jealousy, sensuality, vanity, pride of wealth and position make the weeds of character when there are the wrong sort of reactions in the school. Partly because of the merging egoistic impulses, boys and girls feel the need of new friendships, new interests, and this is associated with intolerance of home ties and parental authority. In olden days youth was earlier independent of authority; civilization brings with it a prolongation of youth and the need of sublimating primitive instincts.

The prolongation of youth constitutes one of the most fundamental problems of civilization. Organized sports and games offer an outlet for excess of sex energy in the normal boy or girl, while the necessity for teamwork and fair play teaches self-control. The rapidly rising tide of emotional life in adolescence should find expression in religion, social reform, science, and art. Although school life gives ample scope for the outlet of physical energy, the English public schools

seem to overlook the importance of guiding and sublimating emotional energy.

Sex instinct in girls is more easily sublimated at this age, as it is diffuse and emotional rather than physical. Education in girls' schools is also made to appeal more to the imagination and emotions, with the result that girls are keener on their work, more intellectually developed, and better educated than boys. In the late years at college, when individuality and personality are allowed more scope, and when to be 'different' is not necessarily to be scorned and mocked, young men make up for lost time in violent emotional enthusiasms, to the neglect sometimes of intellectual work.

The whole process of education through school and university should be a means of developing the inherent capabilities of individuals, so that they may be led into paths best suited to fulfil and express their personalities. An attempt of this kind has been made by psychologists giving vocational advice to pupils in schools with great success. Boys who accepted the advice of the experts worked well and happily in their employment, while, according to statistics, those who paid no heed to the psychologists' guid-

ance changed from one employment to another in a fruitless endeavour to find a vocation.

Psychology should become of immense value to education; it gives a knowledge of human nature, its power and limitations which will lead to greater happiness for all of us, individually and collectively.

CHAPTER IV

HEALTH IN ADOLESCENCE

IT is reasonable to expect some measure of poor health in this era of chaos men call civilization. Young people especially have a very limited conception of the physiological laws that help towards health and harmony. Many girls and boys realize that instead of feeling fit and sane and happy there is something very far wrong with them and with their lives. They may try to speak of the lassitude and dissatisfaction, the fear and depression which are the symptoms of ill-health. Older people talk as if youth were somehow at fault. What is the significance of this talk of health, of morality and immorality? Immorality may be due to ill-health, many ills of the body are the outcome of mind and physical disharmony.

The aim of every human being, young and old, must be for *health unity*, the realization

that body, brain, and spirit comprise a vital organism which is capable of perfection. There is a vast amount of preventable unhappiness due to health defects in youth. At the same time we must accept this fact, there is a normal instability in adolescence due to physiological causes, and this makes health unity something which can only be achieved by knowledge and that striving towards what truly satisfies, which is the basis of healthy living. This conscious life of ours is but a small part of the Ego or Self. Beneath it each one of us possesses a vast unconscious mind which holds certain 'contents' of which we are unaware, but which exert an extraordinary influence upon our health. The young man who is beset by fears, cramped in his intellectual development, unable to get on happily with his family and his colleagues, worried by sex problems, who has a nervous breakdown because he 'funks' his examination, is a victim of preventable ill-health. The young girl who is in love but 'too delicate to marry' the man to whom she is engaged, the man and woman cursed with depression and vague physical pains, all such are needless sufferers who have failed to achieve health unity.

The human mind is like a lake. The waves on the surface represent the conscious self we know, capable of feeling joy and pain, hunger and thirst, love and hate. Beneath the surface is the unconscious mind, the stones at the bottom represent forgotten memories, the vegetation floating on and beneath the surface we may compare to incidents in our past life which we have 'forgotten,' that is, more or less successfully repressed. We tend to repress painful experiences, humiliations and incidents connected with the sex life. But these hidden, painful things in the mind produce conflict with the symptoms of fear and worry and tiredness. Life is continual conflict, and we are psychically healthy when we face and are able to solve, to bring into harmony with the self, the conflicts we encounter. We must, as we say, 'make up our minds' every moment of the day. Sometimes the conflict is unsolved, conflict between our primitive desires and the taboos of our society or herd, conflicting duty and egoism, or inability to decide between love and ambition. So we repress, 'forget' as we believe, but underneath the threshold of consciousness the conflict continues, holding energy in leash which we ought to use for happy living, and so we

are tired, and we lack interest, vitality, enjoyment.

And as mind and body are one until we die, the blood and digestive organs, the brain and sex organs are all inhibited, influenced adversely by unhappy emotional moods. Fear and irritability are very prevalent in adolescence, and often the adolescent is bored by the continual exhortation of his parents to eat more, sleep more (or less), to take exercise. He has no appetite, and his vitality is low, so he is tired. How can he satisfy those in authority if he cannot satisfy himself? Exercise, nourishing diet, fresh air, and sleep are all necessary to health unity, but the lack of these is of secondary importance to mental hygiene, to the harmonious development of personality which is essential to health. The present-day adolescents have the power to bring more happiness into the world through the children who will belong to them in a few short years. They can strive to prevent fear, which is responsible for more than half the ill-health afflicting human beings.

Those terrible 'fears' which spoil life for millions of people are acquired by the child as a result of the mismanagement and ignorance of parents. Why does the young adoles-

cent fear the darkness? Why does he fear or cringe or rebel against the authority he cannot adjust himself to? Why are boys and girls sick of home and sick of school, ill through hate and resentment and unsolved conflict? Because people who may be educated in the conventional sense, in that they can speak one or two languages, appreciate good literature and art, who are able lawyers and teachers and doctors and business men and women are ignorant of the human mind, unable to understand how to help children and young people to find themselves happily. In truth we are—this generation of parents and doctors and teachers—deplorably ignorant. We see young people unhealthy and unhappy compared with what they might be, and we say it is 'their own fault.' We delude ourselves that they refuse to be helped, and may even if we are very stupid say that they are excitement mad, immoral, and too satisfied with themselves. Taking them as a whole, compared with the eighteenth century and the hypocritical Victorian era the young people of to-day are more moral than their predecessors, they have fewer repressions because they are more frank, and they are healthier in mind and body than their

mincing, fainting, adenoid tortured, tubercular ancestors. Girls are infinitely healthier and happier than they were even a generation ago, because they are having opportunities at last for the outlet of energy and its healthy expenditure on interesting work and games and hobbies.

The secret of health is the wise expenditure of the energy or life forces we possess. The instincts—hunger, sex, curiosity, pugnacity, for example—cannot be either repressed or indulged excessively without harm to physical and spiritual health. They must be controlled by the intelligence, if the individual or the race is to progress to perfect health and happiness. 'We must live more naturally,' says the self-indulgent youth, who means that he wants to live more sensually, so he over-eats and over-drinks and prematurely indulges in sex experiences, then wonders why life is stale and pleasure unsatisfying. Nor does the denial of natural instincts bring health unity. The instincts are neither good nor bad; they are a part of us, and the strong and vital personality is endowed with strong instincts.

The development of intelligence brings more and more interest to life, and our

health can in a sense be gauged by our capacity for interest. The adolescent who is *blasé* and uninterested is sick, his interest held in leash by unsolved conflicts or complexes or his blood may be poisoned from absorption of toxins from his intestinal canal. The cure depends on the cause. It may be that in psychical or physical purgation is required with attention to the laws of mind and body, health in the future.

Those who suffer from ill-health are only half alive, lacking that drive to experience life to the full. Every morning should bring with it radiant awakening; every evening the happy passing to restful sleep. Unhappily too many people's lives are a muddling through of misdirected activities, periods of excitement alternating with depressing emotional moods. How can the ideal health unity be achieved so that the youth of to-day may develop into poised and happy men and women. Well, first, we must make the physical side of life as healthy and normal as possible. It may be dull to write or read about moderation, but it is one of the keys to health unity. Young men often have too much butcher's meat or too much alcohol for health. Girls in increasing numbers are self-

indulgent with cigarettes, and their lungs are stained as their finger-tips and their nervous systems depressed by the nicotine poison. Poison by excess of meat, alcohol, or tobacco is a menace to health and is never worth while. Adolescence, the period of rapid growth is often associated with cravings or dislikes of certain foods; the appetite is capricious, and it is important to provide ample food varied and appetizing. Unfortunately the food in three-quarters of the schools and homes of Britain is stodgy, badly cooked, not sufficiently nourishing, and without the required allowance of fruit or salads, fresh eggs and milk, and good cheese. The great need of the moment is a commission of inquiry into the food supplied to children at school.

Faulty diet is a predisposing cause of neurosis, by producing constipation and poisoning by absorption of fermented food-products from the intestine. Bad teeth are another source of poisons which attack the endocrine or ductless glands with very definite consequences. The individual is more liable to infectious diseases, which still further reduce endocrine balance with disturbance of the temperament and character and the begin-

nings of neurosis. A little extra mental strain, an unhappy love-affair, a disappointment in ambition, and we have all the factors for a nervous breakdown, for outbreaks of delinquency, for Mary or William or Alexander running off the rails.

There is a more or less complete inability to adapt to life in neurosis, and the initial cause is neither wickedness nor insanity, but *ill-health*. Authority becomes unbearable through failure to adjust, so the unhappy adolescent is rude and overbearing, always contradicting, hopelessly conceited. The parents cannot be expected to realize that the boasting and rudeness are symptoms of the sense of inferiority, that the youth is a victim of an inferior-superior complex. The unconscious motive is an interesting factor in the study of human nature. Take the story of two sisters. One made a happy and, from the social point of view, a very satisfactory marriage; the younger, always jealous of her sister, to the horror of her parents contracted a 'marriage' without the law with an inpecunious artist. The rather silly young woman consciously believes that she is making a gesture for woman's emancipation in refusing to marry the man, whilst her uncon-

scious motives are jealousy and self-display. Chronic bad teeth, unsuitable food, and over-smoking are also responsible for conduct which makes life difficult for her family and friends.

There are many examples of ill-health influencing conduct. A youth of twenty years was a source of continual disharmony in the home because of his laziness and inability to keep any job. The boy was not bad—he was the victim of deficiency of thyroid secretion.

He had a slow pulse, and slow speech, he felt a continual sense of oppression and fatigue, he had no sort of 'health unity.' Lying, truancy, stealing are not uncommon delinquencies in adolescence, but how few parents or teachers or magistrates seek for health reasons or unconscious motives the discovery of which is the only certainty of cure.

How can we achieve health unity for the adolescent? We must first attend to the physical health, giving special attention to the removal of any poison in the body. Septic teeth or septic tonsils and adenoids are common sources of poisoning. Unsuspected inflammation of the appendix spoils the health and work capacity of thousands of boys and

girls called difficult and lazy by adults. A healthy intestine can best be assured by attention to diet and the prevention of constipation through the nursery and school years. In every home the housewife should study the intensive vitamine diet question if she wishes to prevent nervous and physical ills. Many young people lack health unity through disturbance of endocrine balance. Pain or irregularity of the monthly period, falling of the hair, excessive stoutness or thinness in adolescence can often be happily cured by attention to this aspect of body and health. Daily bath, sunlight, fresh air and exercise, and sufficient sleep must be established amongst the hygiene habits from the earliest years. The mental health is a subject presenting greater difficulties to the parents. With greater knowledge, the new generation will be able to so rear their children that they will have opportunities for happy self-expression; they will be helped towards self-discipline and self-realization. The new generation of parents will study psychology, recognize the difference in their children, and deal more successfully than we can with various types. Too often the members of a family are 'all treated alike' with disappointing

results. How can we expect the introvert type of child—shy, self-conscious, restrained, fearful of life,—to grow to health unity if he is handled in the same way as the cheerful, satisfied, boisterous extrovert who lives in the external world, eager for experience and adventure. The first child must be encouraged to do things, to find interest in the world outside of himself in objects and people, the second type helped to realize the equal importance of an inner life whilst giving him every opportunity to satisfy his outward-flowing energy and love of experience.

Mankind in the making is man unfinished, unhappy, and unhealthy, but every year brings nearer and nearer the era of health unity for young and old.

CHAPTER V

WHEN YOUTH IS UNHAPPY

YOUNG people worry about life and the future more than is generally recognized. It is unlikely that any one aged eighteen years or so has never worried, has never experienced a sense of apprehension and dissatisfaction. Some worry when overtired, or overfilled with the poisons of too much food and too little work. Some worry constantly realizing perhaps the futility and uselessness of their attitude. What are the causes of the worry habit? In the first place, worry may be due to infection. It seems strange that chemical and bacterial influences should change the disposition of a happy, care-free girl and make her heavy-eyed, heavy-hearted, constantly nagging and complaining over the trivial difficulties of life. The fact remains that a septic tooth or absorption of poisons from the intestine will cause depre-

sion and constant sense of worry. The second cause of worry is strain. Eye strain makes young people worry, and it is worth knowing that many suffer from an error of refraction whilst 'seeing' perfectly well. Slight astigmatism, or a minor degree of lost sight, for example will cause depression, headache, strain and worry. Nerve strain from over-working for examinations or financial anxiety are other sources of worry. Thirdly, the worry habit may be due to glandular deficiency. Lack of fight or lack of courage as well as fear, may be associated with defective suprarenal glands. The tendency to worry may be caused by over-active thyroid gland or ill balance of the whole system of endocrine glands, so that the family physician is the best hope of cure.

It is useless to tell a girl who lives in fear that she must not worry; she can no more help her apprehensive attitude than she can help having red hair or a sense of the ridiculous. Worry may be a 'neurosis,' which means that the sufferer is soul sick and requires psychological treatment. This is a more difficult matter than removing obvious physical causes. Those who worry for psychological reasons will find new worries if

you remove what they insist is making them unhappy unless you remove the cause of the neurosis.

Some girls and boys worry for lack of perspective and that sense of humour which helps to make life not only bearable but eternally interesting. Young people do not move about the world enough. They stay in their own little social circle. They fret about unessential things, about their neighbour's superiority, their friends' bad tempers, and the lack of consideration they get from others, and waste their vitality in consequence.

The cure for worry is not easy to find. It entails more than attention to physical health, to simple natural food, rest, recreation, hygiene, more than mental analysis, more than regular occupation for hands and head, important as these are. It may entail a new spiritual attitude, a realization that worry is irreligious, waste of 'divine energy.' Pessimists are not necessarily more intelligent than the rest of us who have faith in ultimate good, but many clever, quiet people worry, and cannot win to understanding that nothing in the world is worth worrying over. Difficulty and trouble come to every one, and we are healthy if we are braced by difficulty to

overcome every obstacle we meet. Those who worry are sick and usually inefficient. The emotional life is blocked somehow, as in the case of the girl vainly longing for love, incapable of loving any one but herself.

Worry, bad temper, and rudeness are all signs of a disordered emotional life which prevent the development of personality on good lines. It is normal to be rude in childhood. The pugnacity instinct is very strong, and boys at any rate revel in impertinence. To spit in anger at an adversary is at least natural at seven years. In childhood also we are rude, because all healthy children revolt against authority. Trembling inwardly with terror, we show a brazen face to the world and tell nurse or parent a few home truths, and that seems to be the keynote to most rudeness in the world. Young people are often rude because they are over-compensating for a feeling of inferiority. The perfectly poised and well-adjusted person is never rude, but he who is subconsciously unsure of himself tries by boasting and high-handed manners to make himself feel superior. Sometimes rudeness is due to jealousy. We see another enjoying power which we long for, and

one side of us hates that person, desiring his humiliation. And so we are rude.

When people are rude we should remember the power of thwarting on the human soul. Men thwarted in love are often rude to the woman they long to please. A certain amount of unkindness and courtesy in marriage is due to the secret knowledge of one or the other that love is onesided. One sees men hurt with sarcasm the woman they adored, belittling her before acquaintances, killing in the end any love that there may be. The woman who is constantly rude to her husband is somehow dissatisfied in her love life; indeed rudeness is always pathetic if we understand its source.

The rude person may be physiologically or psychologically ill, in conflict with himself, unadjusted to life. The youth who is irritatingly rude to his elders may be the victim of a bullying father or the product of a mother who spoilt him with flattery. It is very difficult for the person with a fantasy of self-perfection to accept the world's attitude of cool criticism. He or she realizes that his colleague does not regard him as wonderful, good-looking, original, and his egoism is

aroused. He is overbearing, contemptuous, not because the other fellow is contemptible, but because he does not appreciate, does not admire as he should. Indeed, we are all children, but some are nicer, more lovable, more tolerant than others. One must be sorry for the rude people of the world, because they lose so much in friendship. They lose also in material ways. One secret of getting on in the world, is courtesy, charm. It pays to be courteous, to keep unruffled and serene, whether one is office boy or chief. Business runs so much more smoothly and efficiently, whilst in the home the courteous mistress has more power and wins more respect, which is the best of all qualities for keeping servants. We are less likely to suffer rudeness if we are ourselves well-mannered, especially if the 'manner' is the outward expression of kindness.

Adolescence is the period of transition from the child to the adult, and so the rude and casual young people of one's acquaintance may develop the courtesy habit when they realize how much easier and happier life becomes with the growth of adaptability. That there is a danger of taking a pride in being rude, or what is erroneously called

'frank,' cannot be denied. There are even people who are proud of being pessimists, girls and boys who love to be miserable and misunderstood.

It is not so very difficult to develop the complaint habit and never make any attempt to rise against life's disabilities—to enjoy 'ill luck.' It is easier to give way, to talk about little illnesses and petty misfortunes than to make an effort to overcome them. The fact that any one has developed the liking-to-be-miserable habit means that the mind or psyche is somehow damaged. The mind may be injured by physical poisons generated in the body itself by excess of food or alcohol, by over-smoking, by lack of exercise.

What is called 'exhausted psychosis' may be induced by the infectious fevers. Most people, after a severe attack of influenza, for example, realize that will power and the ability to adjust to life have been temporarily enfeebled. But more frequently the desire to be miserable is the result of bad emotional and mental habits, perhaps from wrong methods of training when young. Such a condition may be partly hereditary. The shut-in personality can be helped by a process of re-education. The person who enjoys being

miserable usually displays aboulia, or lack of will. Therefore work is of tremendous assistance. The knowledge that work must be done in spite of any feeling of depression and discouragement helps to develop the will.

We have all the opportunity of evolving the perfect mind by the gradual development of right sentiments and disposition, and by the establishment of good habits and fine character. The vital spark in us burns feebly at times, but by attention to what makes for health of mind and body we can win from chronic depression and weakness to that harmony of the self which gives a sense of peace and happiness to everyday life.

CHAPTER VI

FOOD IN ADOLESCENCE

FOOD is very important during the years of adolescence, when there is great increase in the length of limbs and size of organs and marked development of the nervous system. Sufficient food must be given to keep pace with growth, and variety is necessary during the years when food fadism and strange appetites are very usual. Boys and girls are often greedy of tasty food and unwilling to take what adults call plain fare. If good, well-cooked food is not supplied, the body is less resistant to disease, school and college work suffers as a result of cerebral exhaustion. At every period of life certain foods in liberal amounts are necessary for health, in that they are 'protective' against diseases, i.e., milk, butter, eggs, cheese, green vegetables, fruits. At school age meat and fish may be added. The best

'meats' are liver, heart, sweetbreads, and brains, because they contain more vitamins than ordinary joints and steaks. Bacon and pork and veal may be given as a change from beef and mutton and three to four ounces of flesh food or six ounces of fish is an ample daily allowance in adolescence. An adolescent of fifteen years or more eats as much as a grown person, and in addition to the proteid (meat and fish) three ounces of fat and twelve to thirteen ounces of carbohydrate (sugar and starch) should be included in the daily dietary. The best fats for young people are provided by milk, cream, butter. Children love butter and they usually dislike fat of meat, which is unappetizing and difficult to digest. Suet pudding and dripping are other sources of fat which will be found very useful in the schoolroom. Young people are very active, and fats and carbohydrates are sources of energy; thus sugar is an important article of diet. The ideal sugar is derived from honey in the comb, because it is natural sugar, untouched and unspoiled by civilized man. When it is not obtainable, parents and those in charge of school dietaries should be careful to buy unrefined cane sugar. Carbohydrates are very useful foods, and they are

less expensive than proteins and fats; but there is a danger of giving young people excess of starch, for example, potatoes, bread, rusks, cake, biscuits, rice, tapioca, cornflour—all of which are starchy foods. The too-fat child, the boy or girl who is subject to attacks of colds and catarrhs, the irritable, complaining children are often the victims of excess of carbohydrates. Excess of meat is said by many people to tend to make children pugnacious, brutal, even cruel.

Food influences character and temperament. If the child's brain is fed with blood containing toxins (poisons) derived from fermentation of excess starchy food or excess of meat in the intestines, there is irritation of the brain cells, with liability to nerve storms and convulsions. If a child is given more than the proper allowances of starch and sugar there is less demand for protein and fat, and an ill-balanced diet predisposes to such diseases as rickets, such defects as adenoids and enlarged tonsils.

The modern trend of expert opinion where dietetics is concerned is to advise more fruit and vegetables in the nursery and school room. These foods provide the roughage so essential in preventing constipation, the most

evil of all bad habits which begins in childhood. The result of wrong feeding leads to many ills. It is the root cause of three-quarters of the ill-health in the community, psychological as well as physical. Fruits and vegetables also supply us with mineral salts, which are necessary for the blood and digestive juices. If children's diet is deficient in iron and calcium salts, rickets and anaemia, with defective development of bone and muscle, assuredly follow. Oranges and apples are perhaps the most valuable fruits we have. The school-child can perfectly well eat an orange and an apple a day, and when these are out of season the less valuable bananas, plums, garden berries, prunes, melon, fresh pineapple will give variety and vitamins. Young, fresh vegetable and fruit and nut salads are necessary foods for health; tomatoes, watercress, lettuce, carrots, onions, with apple and other fruits are very palatable and they supply roughage which counteracts constipation. I think some day we shall have flower salads and flower and fruit salads. Attractive salad dressings made with lemon juice instead of vinegar should be supplied.

Vitamins may give us many surprises in the future. At present we know very little about

them. We are told that they are chemical substances of unknown composition found in fresh foods—in milk, butter, fruit, salads, green vegetables, meat, fish, fowl. Prolonged cooking destroys vitamins; but if we supply young people with a liberal allowance of milk, butter, fruits, salads, and if in the winter we give cod-liver oil, we are on fairly safe grounds. The amount of food required depends less on age than upon weight, general development, and individual requirement. Most children like good vegetable soups. They prefer potatoes cooked as they ought to be in their skins, and they like puddings which are dainty and served with fruit and cream. Three meals a day, with intervals of four and a half hours between them, should be given, and the menus must be varied and full of surprises. Wholemeal bread and oatcake, scones and biscuits should be supplied, and milk should be given in soups and puddings, as well as a beverage at meal-times. In this country there is far too little olive oil taken. It improves the health and has a beautifying effect on the skin, perhaps because it counteracts constipation. It should be served with all sorts of salads; it helps to counteract putrefactive processes in the bowel when too much

flesh meat is eaten. Fish also should appear frequently on dining-table. It is more easily digested than the meat, and served with oil, milk, egg and cheese sauces is a first-rate food from the physiological point of view. A certain amount of 'sea food' is necessary to health, perhaps because our earliest fore-fathers inhabited the sea and ate iodine-containing foods. The commissariat department of public schools should provide more fresh fish and fruit; and if fruit were bought in bulk at the country market towns the farmer and the school-children would benefit and national health would be considerably improved. A much-needed innovation is the appointment of women with diplomas in house-keeping at the head of the commissariat department of schools. In every school, also, the boys and girls should be taught the simpler principles of anatomy, physiology, dietetics, and good cooking. Such subjects are the basis of good education.

Children should not be forced to eat food which they obviously dislike. We are all supersensitive to certain foods. We may dislike eggs, and have a bilious attack if egg (even without our knowledge) is in the menu. We may be supersensitive to straw-

berries, or to peas and beans, or to fish. Any one of us may have a special antipathy in that a particular article of diet is an allergen to us. Such supersensitiveness is present from early childhood, and is similar to sensitivity to feathers or fur of cats, which in certain people induces asthma. Apart from sensitization, children may dislike intensely dishes which they have been compelled to eat when they were feeling ill or had no appetite, or food which they have once eaten too greedily. A pound or two of strawberries at a sitting would satisfy most people's appetite for this fruit for a lifetime. The sight of any food that has proved too much for easy digestion will induce nausea for years afterwards, so that it is cruelty to force children to eat food they refuse. Let them take plain bread and butter instead, or if they prefer it go hungry till the next meal. The child has as much right as the adult to 'antipathies.'

CHAPTER VII

SELF-EXPRESSION

LOVE and work are the fundamental needs of every human being. In youth the emotional life is intense, creative forces are emerging in the personality, and boys and girls are restless and disturbed—sometimes very unhappy. They feel thwarted, so they hate life, and people, and themselves, without being able to explain what they mean or what they want. To tell the uncouth, apparently unloving and unlovable boy that he needs more love or more work, or to attempt to explain the same thing to the arrogant, dissatisfied, restless, and inconsiderate girl is to court ridicule and dislike; because love to so many people suggests sex only and because work is almost synonymous with boredom. That is why life is too often disappointing. There is a widespread fallacy that youth is the happiest time of life. Those of us who

work amongst young people, and who are able to win their confidence, realize that boys and girls are often morbidly unhappy with the emotional volitional life sacrificed to so-called intellectual development. Under our present system of education, work is hated by the vast majority of boys and girls. No real effort is made to discover latent power, special ability, or 'bent' for some particular work. What opportunities are given for the enormous creative energy of adolescence? Of two thousand suicides in young people under twenty-one years of age by far the most prevalent reason given was discouragement and dissatisfaction with school and college work. The children in many cases were stated to have become morbid over examinations. How terrible to think that education, which should be regarded as a delight, a privilege, a stimulus to happy effort, should be hated and feared, and that work, the greatest joy in life when it is congenial, should be to these unhappy young people a reason for self-inflicted death. What is the matter with 'work'? More than half the people in this world are doing work they dislike. How often one hears men and women talk of what they will do when they have saved enough money to

retire, to live without working. Round pegs in square holes: work badly done because the worker has no interest, no joy. Worse still are the people who have no need to work, and who are steadily approaching ennui, not even realizing that boredom is death, the spirit is sick and dying for lack of love and work. The loving people are the happy people, because they will always find work and joy in working for others. Pleasure palls very quickly with the intelligent, and most people are more intelligent than they realize. Real life is striving—an adventure all the time. One of the most important things we can do for the young is to help them to choose the sort of work they will enjoy and do well because they love it. We want more than anything else a real mental hygiene movement. Every boy and girl should be carefully examined by trained medical psychologists. There would be no more making John a lawyer or a business man because he must go into his father's office when every physical and mental test demonstrated that he should be an engineer or a doctor. Mary would be given opportunities for business, not made to stay at home because her parents were well-to-do and the women of the family had been

sheltered for generations. Many girls drawn into the vortex of night clubs, jazz, and cocktails have wonderful talents wasting for opportunities, and in their hearts they are honestly bored by the everlasting social round. Recreation is a necessity to everybody, but recreation all the time is worse than eating strawberries and cream for every meal every day for a lifetime.

The psychologists of the future will help parents to *observe* their children before the time of choosing their life-work. Watch boys and girls at play and you will get an insight into the work that will be ideal for them. What we loved to play at when we were young is what we should have adopted as a career.

All very small children rejoice in the idea of 'work' and 'learning.' They are delighted if they are given a 'job' to do, because their interest is absorbed in washing-up, sweeping the floor, etc.

There is no reason why educational methods for older children should not successfully retain this attitude of mind;—making use of the energy and freshly-awakened interests of adolescence instead of allowing them to expend themselves entirely out of school hours.

The most important feature of present educational failure is the early conviction of the pupil that work is dull, drudgery that has to be got through unless there is some possible means of escape. Work is the most pleasant of all human occupations so long as it enlists the energy and interest of the worker.

The usual attitude towards it is a wrong habit of mind acquired in early years and at school, but not in the least (as most people think) an unavoidable one. Unhappiness and sin are born of thwarted power. Boys longing to build bridges pushed into the church, scientists lost to the world in drapers' shops, magnificent clergymen and head-masters wasting their lives as futile lawyers and bored politicians. Women sometimes find consolation for thwarted power in home and children for a few years but ennui waits them in the 'forties.' And those 'superfluous' women who never marry, what of them? One of the saddest phases of life is the waste of energy in these workless, loveless women drifting into neuroses for lack of real work that will satisfy their soul. Boys and girls with strong instincts, with a genius for work, will follow their bent in spite of teachers and parents who try to mould them. They will write, or

paint, or invent, or buy and sell, or preach, somehow, even if they fail and fail at first. But what of the thousands of fine young people who might make a big thing of their lives if they could choose the work they would find happiness in doing, not work that is drudgery because it is uncongenial. Sometimes young people *are* given an opportunity to choose, and lose chances because they are unsettled and overwhelmed by that slackness which is so common at puberty. They choose badly, or change and change again because they are not able to decide their vocation without help. That is the sphere of the mental hygienist, the psychologist of the coming age when education will be worth the name and work will come into its own. Young people will learn gladly, development will be spontaneous, stupid elders will no longer force them to accept their ideas and standards and prejudices. There will be no more false inhibitions and repressions. The young people will acquire necessary inhibitions and adjust themselves, discipline from within will replace the 'tragicomical' discipline, the domination by the older generation which rules the world to-day.

The aim of the mental hygienist will be

to eliminate drudgery. Long hours of 'study' are wasted during youth in learning what is mere lumber to the human mind.

The method in boys' schools of inflicting so many 'lines' of Latin or Greek as a punishment for work badly done or shirked altogether is an excellent example of the lack of psychological knowledge in masters and teachers. It not only creates distaste and loathing for the classics, which should be an inspiration for youth, but also connects the ideas of 'work' and 'punishment' in the young mind, which leads to an entirely wrong attitude towards work. There is too much intellectual strain, too little opportunity for making or creating for 'doing,' instead of cramming. The happy life has balance in intellect and emotion, in thinking, feeling and doing. The man or woman with no intellectual interests leads a poor sort of life, and how many young people leave school and college sick of books, determined to avoid such 'work' in future? Years later they will almost certainly regret that their education was arrested at eighteen.

Lack of interest in work encourages fruitless fantasies. It is the idle person who drifts into fantasy and spends hours day-dream-

ing. Day-dreaming is natural in childhood and to some extent in youth, but as the self develops through the years we should find happiness, not in fantasy, but in living and working—in ‘reality.’ Creative fantasy, which produces the artist, the author, or the engineer, is valuable. The danger of futile fantasies of ambition in love and self-gloration is that the dreamer tends more and more to live in make-believe, shirking responsibility and life so that day dreaming becomes a vice. There are girls who live for the journeys they spend in trains and tubes going backwards and forwards to work, revelling in fantasy of romance in which they are the heroine. Work is an interruption to their dream of life. There are over two hundred varieties of the Cinderella story in the myths and legends of the world. The popular novel is a Cinderella story retold. One psychologist maintains that eighty per cent of the modern novels have the Cinderella theme. The fantasies of girls are concerned mostly with love; boys dream more often of ambition and adventure. When a child is very young it is often petted and spoilt by adoring parents and develops a fantasy of self-perfection. He or she feels very superior, and when later in

life, during the school years, he discovers that people do not seem to recognize this superiority, he may drift into fantasy, as a compensation. In dreams we are always successful in love and work, so dreams become a refuge from reality. We all day-dream, and if we can develop the power to turn our fantasies of ambition and success into realities, life becomes absorbing and satisfying.

In our hearts we all want to be 'superior' in whatever work we are engaged. There is something within us which reaches out to perfection. We may call it the ideal. Some people have the gift of inspiring confidence, of encouraging the will to persevere. They have an intuitive knowledge of the capacities, the latent talents of others. Such types make inspiring teachers and preachers; they would be invaluable if work and happiness bureaus could be established on psychological lines. In America and Germany advisory bureaus for youth are doing good work. At the close of school life the children, with their parents, are examined at these bureaus. They are given a *questionnaire* which provides information *re* the child's special interest. 'What would you like to be?' 'What career appeals to you and why?' seems an excellent method

of obtaining valuable information if the child is encouraged to be perfectly frank and free in his written replies. The most valuable thing we can do for youth is to help it to choose congenial work, to overcome initial difficulties, and to find the joyous satisfaction, which comes to those who love their work and who give their best energies to working well.

Egoism with lack of engrossing work is a potent cause of unhappiness. Frustrated egoism brings dissatisfaction with life and hate of the more fortunate, which makes for considerable unhappiness. The egoist with a craving for social advancement who fails to achieve success in this world of false values is often very miserable. Professional ambition may cramp the more human qualities and make people harder in their attitude to life, but the mental effort and discipline of the self, induced through hard work, enrich the personality, and any temporary lack of success is not so much unhappiness as incentive to new effort. Ambition is normal in healthy youth, and failure rightly regarded should act as a spur to ultimate success.

Another cause of unhappiness arises out of a false idea, so prevalent in youth that pleas-

ure and excitement will satisfy the human soul. Lack of regular occupation or having to work at what does not interest brings boredom, which must somehow be relieved. The proper cure for boredom is the pursuit of an ideal, the attainment of which will bring that sense of completeness we call happiness. But that sounds dull in the ears of ordinary youth, and so the pursuit of pleasure begins instead. And what tragedies may follow only the physician knows. Unhappiness is the fruit of the code which makes unlimited pleasure the mainspring of life. Satisfaction of natural instincts at all hazards, which usually means the sex instinct, will never bring happiness, because happiness is not self-gratification but the harmonious operation of the sentiments and activities of our lives. The moral instinct inherent in human nature to-day, after long ages of evolution, and intelligence both impel us to the knowledge that unchecked egoism is disruptive and destructive, and makes for a very desolating unhappiness. Unselfish and congenial work is one of the secrets of happiness. The years of early adolescence should be filled with healthy interests, so that surplus energy is not dissipated, but directed intelligently to the highest development of the

self. Those of us who are middle-aged today have mostly failed to achieve that mental, physical and spiritual harmony which gives life unity. It is for youth to raise new standards of Life and Morality if life in the future is to evolve towards happiness and completeness.

CHAPTER VIII

LOVE AND MARRIAGE

IN youth we are all idealistic, although idealism is often disguised as cynicism. It is difficult for the middle-aged who have forgotten their youth to understand that cynicism in young people is over-compensation for the ideals which are unrealized or disappointed. Youth seeks perfection, independence, and love. Boys and girls rebel against the prohibitions of their elders. They see hate and bitterness reigning in a world meant for love and harmony. All normal boys and girls want to love and be loved, and they realize that many who are middle-aged have forgotten that human beings are born to happiness and harmony. They see the older generation unhappy, irrational, and irresponsible, the tragic victims of their uncontrolled emotions; and they demand freedom, they say, to live according to their own standards, not the false standards of older people.

The conflict between the generations is often intense over the right to friendship and love outside the home. A son or daughter reaching out for love forms an intimacy which the parents resent. Their reason may be trivial, based on false values. 'This young person,' they say, 'is not of our world, in our set or class, and you must choose your friends from the children of our friends.' The young people naturally rebel, and there is discord in the home. Friendship and love are strong sentiments, and opposition intensifies the feeling for the friend or lover who is disparaged.

The most superficial student of human nature realizes the importance of the emotional factor in life. No one of us is rational, especially when stirred by emotion. Some feel more deeply than others. They are ardent, with a vivid, emotional nature, and such people suffer intensely when crossed in friendship and love. The most bitter family quarrels centre round the emotional love life, and parents may estrange for years the love of a child by the harsh demand that their grown boy or girl should give up a friend or lover of whom they disapprove. If the parents were rational and responsible people instead of grown-up children they would never op-

pose. They would leave the love emotion to fade if it was weak and unworthy, as they believed, and they would provide new interests, the opportunity of new, better, and worthier friendships for the children. Through every disagreement they would be cool and friendly, ready to help if their advice was asked, fair and just in what they said of the companions of their children.

The day has passed when fathers could have their way by uncontrolled outbursts of temper or mothers prevail through their tears. Most of us know that if the right sentiments are cultivated in childhood young people can, in later life, be left to choose their friends. It is hard sometimes for the parents who see their son or daughter caring deeply for some one they think unworthy, but most of us have to learn that the strength of love depends far less in the worth of the person loved than upon the strength of the emotions, the temperament of the lover. Love is a more powerful passion than egoism. When young people fall in love, the primitive emotions are concentrated on the lover. Love dominates the mind, and caution and commonsense are forgotten; the lover is often indifferent to other aspects of life, incapable

of work or interest in others. When love is at this fever point and the love-affair is broken, there is a dangerous damming back of emotions which may affect the mind very seriously. It is possible to die of a broken heart, but more usually the emotion is sublimated in work or service, in religion or love of some other person. People of strong feeling and deep nature may never be able to love again, because their power of intense love is exhausted. When we are very young the emotions are more superficial, as a rule, and early adolescence is the period of easily broken flirtation, of affectionate friendships between boys and girls which serve a good purpose. There are people who say ugly things of the friendships between modern girls and men. They suggest that girls of to-day are immodest, eager for sex experience, careless and shameless in their code. But is it true? In every generation there are various types. Eighteenth-century literature does not give us an impression of women's chastity; the Victorians concealed many an escapade beneath the cloak of hypocrisy. Ugliness and vulgarity exist in every age. Youth to-day has fewer repressions. Young people talk more freely, and they are sometimes

noisy, silly, pretentious. The absence of chaperons gives opportunity to the lawless of both sexes, but sensualists young and old will always evade restrictions somehow.

Idleness in every age makes for sensuality. Girls as well as boys require regular occupation in adolescence. Hard work compels self-discipline and is the basis of morality. We must face the facts of life and love. Every normal individual must love something to give order and unity and beauty to life. Self-love is the first and lowest form of love, normal in childhood when the egoistic and self-regarding emotions and sentiments are strong—pride and vanity, avarice and greed. As life develops, external loves should have their place in life—love of parents and of brothers and sisters, of friends, love of games, art, beauty, and work. With such concrete love there should arise in the normally developing personality the more abstract love of moral sentiments. What Shand called 'respect for conscience' makes human beings 'conscious-stricken,' miserable when they fail in conduct to come up to their ideals. In youth there is often a sudden development of love and of moral sentiment, and the new generation has evolved further than any before,

because there is less prejudice, hate, and intolerance of other people's religion and other countries among people to-day than in the era of our parents.

The new generation realizes that love is the greatest thing in life; but some of them forget that it is not the only thing. The best and kindest, most sympathetic boys and girls are those who are in greatest danger from love, and most likely to make tragedy of their lives when the more selfish, cold natures are safe. Most of the sex troubles arise because there is no teaching of the significance of love, no understanding of love *versus* lust and perversion, no guidance for the young apart from a little elementary explanation of the physiology of sex. Even this subject has only been considered fit for serious conversation between parent and teacher and the young people during the last few years. What can we expect if girls and boys are allowed to discover haphazard knowledge of sex or love that should be carefully explained to them by the right people? Prurient conversations are always pathetic and ridiculous to those who have knowledge, and the unfortunate thing is that the average parents are the last people boys and girls will

ask for information and guidance. When young people make, for a time, havoc of their love life, the older generation is largely to blame, and they must be prepared to help and not criticize, to give friendship and understanding to those erring young people whose punishment is often unnecessarily cruel.

Parents and young people should both try to understand 'love,' its value and danger, its influence upon life and happiness.

There is no sorrow like the suffering of youth, because when we are young we feel intensely and are undisciplined by life. Unhappiness seems interminable. In middle life we know by experience that everything passes: time is the great healer. There is a form of happiness called 'Anhodynia'—loss of the pleasure sense. The saddest phase of human unhappiness is failure in feeling, emotional anaesthesia, when life is a grey mist of futility. There is no sense of beauty in nature, no love in the hearts of these poor souls who are too unhappy to *be* unhappy. They are dead to interest in life and human beings, indifferent to the loveliness of sunlight and heather on the hills, to the sound and beauty of the sea. What desolation when one cannot

feel or care? What are the causes of unhappiness, that pain of the soul which comes to nearly every one of us some time? If happiness is peace, perhaps love frustrated may be considered the commonest cause of unhappiness. Love is the most irrational and dominating farce in the world. The ecstatic happiness of early adolescent love has its aftermath of despair when love is frustrated or unrequited. When passion is at its height, and the consummation of love is impossible, there is bound to be unhappiness for the person in the grip of the love emotion. The tension is so painful that obstacles, hostility, or unwise coercion may bring about catastrophe. In cases where the emotion is overwhelming and there is insufficient mental and nervous energy, there may be a 'breakdown,' a split in the personality, which is most common in adolescence and in middle life, less likely in the more sane and balanced thirties. Young people with fine natures and aspirations are often unhappy through conflict between primary instinctive sex appetite and the more civilized element of the love life expressed in the need of companionship, completeness in the mental and spiritual aspect of the relationship between the sexes.

We are all so ignorant of the composite nature of sex, and of how to help the proper development of the instinct in adolescence, that it is little wonder that 'love' brings unhappiness to millions of men and women. Three-quarters of the unhappiness of people to-day comes from love frustrated or love degraded. It is little wonder that young people in this generation are questioning the value of our taboos and our standards and conventions. In truth, there is need for a new idealism, a reorientation to sex which must be based on scientific principles. It is not only instruction of the young that is required by the synthetic, biological teaching and psychological instruction of teachers, physicians, parsons, and at the present time, as every physician knows, premature sex relationships cause an enormous amount of unhappiness. Education must somehow provide a clear, clean knowledge of biology and hygiene and a more complete satisfaction of the emotional life in order to ensure a more adequate and normal development of the love instinct.

Marriage is the most difficult of all human institutions. Why is it that this psycho-psychical union which should give mutual happiness is so often disappointing? Ignorance, first of

all. How few young people receive, before marriage, any instruction in the facts of sex and married life, especially the psychological aspects of marriage. The enormous importance of mutual physical attraction cannot be ignored. We should only marry when we are 'in love.' Physical love may come to the girl after marriage, as men so often say, but it is very doubtful; and one of the most dangerous fallacies is that a woman will always love the father of her child. Very certain it is that the man who is not 'in love' during the engagement will never fall in love after marriage, although he may give affection and consideration all his life.

Many marriages are spoilt because men so rarely know the importance of kindness during the early weeks, when wives are sometimes difficult and nervy in view of the chemico-physiological changes that take place in the body after marriage. What terrible tragedies of marriage have followed the mistaken advice given by men to men only physicians know. Many women regard with fear and disgust a relationship which is perfectly natural and which should give greater health and happiness to both partners in marriage. The physical part of marriage

means, as a rule, more to the man than to the young wife. If love is present and the husband is understanding and tender, realizing that the consummation of marriage must often be gradual, it will make all the difference to the wife's attitude to married life.

The psychological factors spoiling marriage are repressions and 'fixations' of the love emotion. In the first instance, knowledge of sex may have been given by the wrong people or at the wrong time. The simple facts of life should be taught by every mother in the nursery days; but this cannot be happily accomplished until the mothers themselves know what they ought to tell, so as to satisfy the natural curiosity and interest of the child. When the child is made to feel that sex is something shameful, and yet finds it terribly interesting, or when knowledge is associated with shock and sensitiveness, there is repression, a complete or partial forgetting of what is repugnant. Thus what is called a sex complex is formed which may be the root cause of fears and pruderies and neuroses in adult life.

When we say that fixation is a cause of unhappy marriage, we mean that the love has not developed normally. A boy who is

Mother-fixed spoils marriage in that the young husband has an unsatisfactory attitude to his wife, craving for the sort of love and sympathy and spoiling which he has received from his mother all his life and which is only normal at four years of age.

In the same way a young wife may be the victim of a father complex. She has remained fixed at the psychological age of fourteen years, and wants from her husband the same sort of love and tenderness she received from her father instead of the normal love of the mate. Or one or other may be 'fixed' to adolescent loves, and held back from complete married happiness through love of sister or brother as the case may be. People often dislike their relations-in-law with justification, and the tragedy of mother and daughter-in-law is enacted in thousands of homes in every country. Almost invariably it is the older woman's mistake; but it is due to her ignorance of psychology and is not in any sense her fault. Self-love and infantile love (parent fixation) make a misery of marriage in many homes.

Sympathy is an important factor in marriage. Sympathy is the capacity to experience the emotions of another, to suffer with and

to enjoy with also. People who are in sympathy get on well together, even when they are not in love. Because there may be love without sympathy (between husband and wife, parent and child) there is a great deal of unhappiness in the world from clashing of personalities who are unable to understand each other. A parent is in sympathy with one child and not with another, and yet the love is equal; but the happiness is in the companionship of the first, so the others say he is the favourite. A husband and wife love each other deeply and yet quarrel incessantly for lack of sympathy, whilst another couple have less love between them but they get along quite comfortably. They respond to the same stimuli, react in the same way to life, and so they understand each other and are at peace together.

Normal marriage makes all the difference to the health of both men and women. With marriage there is a stimulation of the endocrine or ductless glands, with a speeding up of life and interest and a feeling of well-being. When men and women are normal, in the sense that they are psychologically adjusted to life and that their endocrine glands are balanced, and when their marriage is

based on mutual love it should be gloriously happy and satisfying. Unfortunately there are many variations from the normal in respect of sex. We may know the cause of unhappiness in life, but science is at present unable to supply the remedy.

We know that certain people are undersexed, lacking the capacity for anything but the feeblest sex love, incapable of understanding that love may be a terrible force in the lives of others. The undersexed may marry and have children, but they usually have poor vitality and inferior health. The oversexed find life very difficult, and in some cases tragic, with devastating effect upon individual and family life. The problem of the masculine woman and the feminine man is also psychological, and it may be that the physiologists of the future will help human beings to health and normality. Meantime we must consider marriage problems in the light of the little knowledge we possess. One of the greatest mistakes women make is in the belief that they are 'superior' if they dislike the physical aspect of marriage, that they respond to their husbands out of 'kindness.' Such an attitude is ridiculous. The frigid person in a love marriage is psychically and

physiologically abnormal, as much a sick person as if suffering from measles or a broken leg; but incurable frigidity is rare. Marriage may be spoilt by either husband or wife, because men and women so rarely understand each other's point of view.

Marriage must evolve into something pure and more satisfying than anything we have yet known. 'Love is life's highest value,' and mankind will more and more demand a higher standard of life and health, a finer satisfaction of the love hunger and the loneliness of life. Love at this period of sex conflict and chaos is confused with sexual dissipation and erotic degradation. There are the young people who demand sex freedom and mean sex licence, which only degrades; and bloodless, aesthetic longing for the extermination of sex. And all the time love is the fundamental need of life.

True marriage must be based on physical and psychical love, union in which 'neither the soul betrayed the senses nor the senses the soul.' Desire is not love, so the sensualist is eternally unhappy. Nor is friendship love, as so many modern girls believe. 'We married, and because we could not afford children we determined to live together as

friends,' one sometimes hears. A few years of this sort of marriage, unless both the man and women are physiologically abnormal, will inevitably produce its own reward, in neurosis. Every married couple can afford a child, and the love which is barren of its beautiful fruits through selfishness and fear will surely atrophy. There are many degrees of immorality in marriage, but selfish sterility is a crime not only against the souls of two people but against the race. Love must enrich the individual or the race or perish, as Ellen Key said over and over again in her fine writings.

Love must be creative if it is to achieve perfection; it must be productive of happiness and kindness and service to others when it is not creative of new life. The girl who shuns motherhood for selfish reasons will deteriorate physically and spiritually, but we must not forget it is sometimes the husband, afraid of responsibility, greedy of personal luxury, whose wish it is to make a marriage sterile. Every young girl has her beautiful dreams of love, marriage, home, and children. Young men also are gradually becoming less physical, more psychical and understanding in their attitude to love.

CHAPTER IX

THE HYGIENE OF MARRIAGE AND BIRTH CONTROL

EVERY physician knows that an enormous amount of ill-health and matrimonial unhappiness is due to ignorance of facts which young men and women should be told before marriage. Vague statements, incomprehensible warnings induce fear and apprehension in the minds of many girls and make the early weeks of marriage very difficult for both. Indeed, want of physiological knowledge may jeopardize the marriage relationship for years. Young men also require instruction, and the fact that men and women doctors are being more and more consulted by those about to marry is all to the good. The family physician is able to give simple, clear statements, founded on medical knowledge, which parents, however anxious they may be to help, have neither the language nor the knowledge to do. Parents in many

cases do not give sufficient consideration to the health aspects of marriage. A sound heredity, 'a good family history' from the physician's point of view is infinitely more important than social and financial benefits.

Every man and woman should be medically examined before marriage, and the physician should take the opportunity of giving any information about the physical side of marriage which may be required. The false shame displayed by many people with regard to the whole question of the physical aspect of the love life is due to wrong 'suggestion,' to the erroneous belief that there is something indecent and disgusting in normal sexual life. Fortunately, the attitude to sex is becoming more natural, more sensible. Young people are demanding and receiving information in a way that would have been impossible a generation ago. A great many unhappy marriages might have been prevented if there had been a better understanding of physical union, more mutual consideration in the early weeks of marriage. The most important basis of happy marriage is that man and wife should love each other physically as well as mentally. Mutual interests, sympathy, and a sense of happy com-

radeship, with mutual sex attraction provide a good beginning to married life. When young people are in 'love' the physical side of marriage increases the sense of tenderness and mental attraction. Mind and body are so intimately related that where physical attraction is absent, repugnance and dislike may be the outcome of a loveless marriage. When there is love, knowledge, mutual consideration, and good health, marriage confers psychological and physical benefits which enrich the life of both. Young people should determine to start married life in as perfect health as possible. It is more important for a girl to keep physically and nervously fit through the engagement period than to expend energy that she can ill afford on the trousseau and house-furnishings.

At the last conference of the British Medical Association one of the speakers declared that in wise management early in the reproductive life often depended the happiness or misery of a woman's later years. It might be added that a woman's happiness is also dependent on the health of the reproductive system on the eve of marriage. The physician should always be consulted if there is irregularity or pain associated with the menstrual

function. Most doctors have tended in the past to give the impression that menstruation was naturally associated with illness; but the modern medical practitioner's view is that this function is physiological. There should be no periodic 'delicacy' suffered by girls to-day. A girl should be able to lead an active, even strenuous, physical and mental life always. She should play games and work hard all the year round, and before marriage especially she should see to it that the menstrual function is free from pain, and that the usual everyday existence does not require to be interfered with for several days every month. It is a significant fact that pain at the periods is far less common amongst girls doing strenuous manual work than amongst those who lead an easy, sedentary life.

If a 'delicate' girl becomes engaged to be married her sense of duty to her future children should make her determine to get fit and well at once. There is a vast amount of preventable ill-health amongst young people even to-day, although much less than there was twenty or thirty years ago, when serious anaemia or chlorosis was very prevalent as a result of unhygienic living.

Health of the blood and of the digestive

and nervous systems in both partners are aids to happy marriage. Aches and pains are abnormal in youth, and in most cases health can be insured by simple measures and medical advice. Where there has been any question of venereal disease marriage should never be undertaken until a clean bill of health is given by the physician. These diseases—syphilis and gonorrhoea—are propagated through sexual intercourse with infected persons, and they are responsible for an enormous amount of ill-health, sterility, feeble-mindedness, and blindness. The fact that they are so frequently contracted through ignorance of the consequences of promiscuity in sexual life (as many physicians are told by patients) is yet another argument for the education of adolescents in sex hygiene.

Young men especially need better information to counteract the erroneous idea of the necessity for sex intercourse before marriage. There is no medical ground for the view that continence is harmful to health; the contrary is by many physicians regarded as true. There is a very serious risk of contracting disease from promiscuous sex intercourse, which may cause sterility, invalidism,

and premature death of the wife although the young husband may believe himself cured. It is for the young mothers of to-day who have knowledge and education and a status far beyond that of the women of past generations to bring up their sons and daughters to higher ideals of self-reverence and self-control.

In considering the hygiene of marriage something must be said about birth control. Every doctor will agree that when pregnancy is a peril to the health and life of a woman she should be given all necessary instruction in the prevention of conception. To insist, as some people do, that continence, i.e., total abstinence, should be practised is asking for what is practically impossible to young normal healthy men and women living together in marriage. Two years' interval between children is medically desirable in the interest of both mother and child, and if sex union several times a month is normal, as most doctors will agree, a year's 'continence' is neither desirable nor necessary and may be the cause of serious ill-health of the nervous system.

At the same time, birth control should not be practised at the beginning of married life

for various reasons. In the first place, many young wives are definitely estranged if they are asked to utilize precautions which are difficult, disagreeable, and often painful to apply. The aesthetic and romantic aspects of sex are very seriously interfered with, and young couples will do infinitely better if they leave the consequences of their mating to nature at the beginning of married life.

The second serious reason against birth control at the beginning of married life is the risk of sterility as a consequence of prevention of conception. The young people who might have had children in the first months of married life may find themselves unable to do so after a few years of birth control. Certain methods of prevention are definitely harmful, some causing nervous affections in both men and women, others producing local sepsis or poisoning, which is a common source of sterility. For this reason advice on birth control should always be obtained from a physician. It is for him—or her—to help with friendly advice and to advise the best medical facilities. The economic question is too vast to be considered in this small book, but it cannot be ignored. Birth control is at present practised by the more intelligent and

fit members of the community, whilst the unfit are propagating without restraint. The birth rate per 1,000 marriages for the professional classes is 103 to 105, for skilled labour 153, and for unskilled labour 247. The shiftless have many children, and the better endowed stratum is restricting families to an extent that is eugenically deplorable. A family of four or five children, when these can be provided with sufficient food, a simple home, and educational training to render them useful, self-supporting members of the community is ideal from the psychological standpoint.

In fairness to women it may be said that more often it is the husband, in the well-to-do classes especially, who is anxious to limit the family to one or two children than the wife. But some girls dread their first pregnancy, imagining that they will be constantly ill, and many are afraid of childbirth. Young husbands are often thoughtless and inconsiderate, jeopardizing their love life in consequence. The expectant mother is apt to be more emotional and sensitive if she feels neglected; if she is left alone she becomes introspective and resentful. A young husband should be very considerate of his wife's

health and happiness at this time. If she has been accustomed to a full, free life and to regular games she will appreciate the fact that he gives a fair share of his leisure to her. The months before childbirth ought to be happy, healthy and free from discomfort, and the husband can help to make them so, thus conserving love and friendship in marriage.

CHAPTER X

YOUNG MOTHERS OF TO-DAY

YOUNG women of to-day are very capable, very intelligent, better educated than their mothers and grandmothers, and they are more efficient mothers. What is to be the influence of these educated and emancipated young mothers on the health and happiness of the next generation? There was never a time when young children were healthier, more intelligent, and more beautiful. The ultra-modern girl takes motherhood seriously and recognizes her responsibility. Every young mother has power more far-reaching than is superficially apparent. She provides the environment, good or bad, she secures or fails to obtain happy, healthy boys and girls for the coming generation. She influences through her intimate home relationships the lives of unnumbered generations of human beings stretching into the unimaginable future. Healthy, happy motherhood is the

most satisfying of all aspects of life, with instincts and emotions operating harmoniously, with the sentiment of love giving colour and beauty and meaning to life.

The young mother has many advantages unknown to *her* mother; she can obtain through books and from physicians of her own sex every kind of knowledge concerning her health and that of the new lives in her charge. Innumerable books and magazines provide such knowledge in full measure easily read and assimilated by any young woman in the twenties. She realizes that when bearing and nursing her babies she must live wisely in respect of diet, exercise, rest, and recreation. She knows that she is shirking her work of motherhood, the most important work in the world if she fails to study the health and psychology and hygiene of childhood. Indeed, the modern young mother knows far more about the best diet for herself and her children than the medical and nursing professions knew even one generation ago. In every modern nursery where the mother has any pretensions to intelligence you will find books on hygiene and psychology in the nursery. The modern mother knows that a baby must be fed every four hours, with never a

thought of feeding during the night, when even the women doctors twenty-five years ago filled the protesting stomachs of their offspring every two hours all day and several times during the night. She has given up the ridiculous long, heavy garments of old-fashioned infancy and provides air and sun instead of the stuffiness of most nurseries in the beginning of this century. The young mother has a sound conviction that it is her duty to suckle her babies as a safeguard to their lives. She takes the training of her child seriously, aware that the development of personality on right or wrong lines dates from the very beginning of life.

Young fathers also are just beginning to understand that if they co-operate with their wives and give interest and care to the children from the first, these will have a better chance of fine physical and psychological development. To provide the right mental environment for the child, young parents must work together and study what best makes for the development of character. The first four or five years are the most important in the whole lifetime. We know that the 'self' develops from the first few days, that self that is made up of crude inherited instincts,

temperament, habit, will, and character. The instincts and temperament are inherited, but they can be modified by environment. Habit, will, and character, so important in forming a personality, are very dependent on parental influences in the first years. Although we inherit instincts, with their emotions, these become urgent at different periods of life. In early childhood, for example, the instinct of curiosity with the emotion of wonder is very strong, so also is self-display, and these should be normally satisfied. The child's 'whys' must be answered simply and sincerely, the little girl or boy must be allowed to 'show off' or undesirable 'repressions' will result. But because man is a very intelligent and educatable animal, gradually the instincts are, or ought to be, controlled by the intelligence to become modified or sublimated into adult characteristics. The simple curiosity of the child passes into observation, and is the basis of scientific research. Pugnacity, with the emotion of anger which takes the form of indiscriminate fights in the nursery at seven years, is modified and sublimated first in competition in the schoolroom and playground, then to 'fighting' on behalf of the weak and suffering as we become adult.

It can be realized, therefore, that the young mother must recognize the great importance of studying instincts in the child, and personality will develop on good lines in the next generation if adults and adolescents avoid the conflict so evident to-day. The child's attitude is one of absolute uncritical love and admiration, and the mother can utilize her power to encourage intellectual, moral, and psychological development, even with quite young children. One can do more to win the 'difficult' child to good behaviour through sympathy and its instructive affection for the parent or parent substitute than by so-called disciplinary severe measures. Let us take a few examples. One child at the age of five years is constantly stealing, another is subject to fits of uncontrollable rage, and a third is inordinately curious, about sex especially, and is also cruel to younger children. In the first case the trouble is associated with the acquisitive instinct, which is normally exhibited by the infant with regard to its play-things and clothes. A child of three years will cry itself almost sick because its little sister is allowed to wear its own particular sash. The little boy of the same age will fill his pockets with all sorts of useless articles, and he will

annex for himself whatever attracts his notice and interest. As a rule, however, a child develops in two ways—he becomes more discriminating and passes normally into the stage of *collecting* tram tickets, stamps, coins. He also develops a respect for property—other's people's property as well as his own. The child who continues to thieve, to take pencils, and money or books belonging to others is remaining fixed psychologically at the infantile stage.

The mother must use good suggestion. All young children are imitative, and if you make the little child realize that older children and grown-ups respect property you are working on the right lines. The child should be allowed to take a pride in its own property, its little locker, books, etc.

The child who is subject to rages has inherited a strong pugnacity instinct with its associated emotion of anger. It is quite interesting to watch a child in early years giving way to anger: he makes hideous faces and animal-like noises; he spits and bites and kicks in order to work himself into a rage to frighten his enemy. The child passes through all the phases that the forefathers of civilized man has passed through the thousands

and thousands of years before; but after eight years of age outbursts of anger are controlled, the child grows to another phase, and the 'hunting' instinct begins to show itself. By studying psychology the young mother helps to develop the mind of the child.

This conscious life of ours is very difficult, very complex, 'Mind is the sum total of mental processes experienced through the life-time of any individual. What the child perceives and feels and knows can never pass out of consciousness. From training in good habits and the development of will and fine sentiments, character is formed, which is, after all, what matters most in individuals and in nations. The self is more than intellect, more than feeling. The young mother perceives and feels and strives to make the best of the 'material' (physical and mental) of the children in her charge. She realizes that children differ in degree of intelligence, but that every child is capable of profiting by experience through intelligence. She understands that environments include certain factors:

1. *Physical*.—Food, air, sunshine, and soil.
2. *Social*.—She knows that her children

are affected by the nurse, friends, school-masters.

3. *National*.—She realizes that it is necessary to learn from tradition, from what is best and finest in national standards.
4. *Intellectual and Artistic*.—She strives as children grow in years and understanding to give them the opportunity of living in fine company, and she therefore introduces them through books and galleries to the best minds of every nation and every age. Thus she supplies the best environment for character building, for the development of personality. She has enormous power, when children's minds are plastic, of encouraging good habits. She guards against bad habits by observation and good suggestion.

In character building it is necessary to 'make habitual as early as possible as many useful activities as we can.' Character is the quality of the self-achieved through the years by endeavour and by discipline. Through the exercise of will we develop character. Will, a function of the self, is that part of us

that is organized, which can be trained and cultivated in the service of character. The stimulus of the will is the ideal, and in the attainment of the ideal the human soul must surely find happiness and harmony.

Lastly, we must give fair criticism and approval to the modern young woman as girl, wife, and mother. We believe that it is because the majority of men and women become rigid in the 'forties'—incapable of accepting new ideas, of adjusting themselves to changing conditions—that this new generation is criticized so harshly. These girls are fine and free and capable as women never were before, with trained minds and wonderful opportunities for self-realization, and they will make something very big of their lives. The last thirty years have made more difference to women's status and opportunities than a thousand years in any previous history of the world. A generation ago trained minds were exceptional amongst women; to-day every second girl one meets has been 'educated' up to the standard of her brother. She has just as good a chance of making a career for herself. When we give girls and boys a good education we give them the key to success and power. No girl has a

right to ask more than opportunity for education. The days of special privileges for women, as women, are passing, fortunately for everybody. And with their new opportunities what will women make of life? If they are sensible they will take no part in the clamour of discussion surrounding sex antagonism. Whether men are cleverer than women, whether women are more moral than men, whether one sex is superior to the other—how stupid are all such arguments to any one with a mind past what can be psychologically estimated as eighteen years of age. Men and women who are 'adult' have no quarrel with each other; they appreciate one another's special qualities, and everyone who uses her brains to think will agree that the more feminine the woman, the more masculine the man, the more they appeal and attract each other.

Where are women going to? We can but study the signs of social life to-day. The growing interest in child warfare is a welcome sign; so is the readiness, the anxiety of modern girls of all classes to work for themselves, rather than depend upon man for support. Woman must be economically independent if she is to be free; she must be free

to marry for love for the sake of generations yet unborn. For hundreds of years the fact that man could buy what woman should only give for love has adversely affected the evolution of the race. Our sex and marriage relationships are in this era chaotic, and, as every doctor knows, terrible unhappiness and psycho-neurosis result. Mankind will be happier when women are free, economically independent, educated, self-disciplined, with a real share in the world's work, with real opportunity of helping to solve the problems of poverty and war, the two greatest horrors of life to-day. Women in the future will find life easier because they will have opportunities of obtaining work that is their special right and privilege, for example a real share in the education and control of the children, both boys and girls. The present system of the separation of the boys of moneyed classes in great schools under masculine direction entirely is bad, also the separation of girls under feminine domination. Sex disqualification and sex separation are a hindrance to human progress. Men and women working together will achieve what neither men alone nor women alone can possibly do. Women of the future, realizing the importance of hygiene

and dietetics and with better education in chemistry and physiology, will work in the cause of national health in the homes and in the schools, thus raising the standard of racial health. Electricity will solve domestic labour problems, and women's improved health and longer expectation of life will insure that she will give at least a score of years of public service when her child-bearing period is over. So women will come to a new perspective. They will bring their knowledge of psychology to the upbringing of their sons and daughters. At the present time an enormous amount of illness and mental suffering is caused by women's ignorance of psychology. The first ten years of life are more important than any other phase, and educated women are more and more devoting themselves to their children—another welcome sign.

Girls and young matrons of the educated classes are attending lectures and classes in child hygiene and psychology, and they are forming committees concerned with the welfare of the child. There are no blue-stockings and highbrows amongst the new generation, because girls quite naturally take up social service as they learn new dance-steps, new

bridge conventions, new slang. Women these days are realizing the importance of *interest* in life. They believe—this new generation of women—in full days of occupation and recreation. They have health and energy, with wonderful vitality, and in the conservation and wise use of vitality no past generation of women has surpassed them. They adjust themselves to life as it flows onwards towards the future; the physical inventions of to-day are nothing compared with the psychological developments of to-morrow. Girls must prepare through study and thought and self-discipline for the future, for the new problems of love and marriage, for the new civil and political responsibilities which they must assuredly accept in the next twenty years.



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